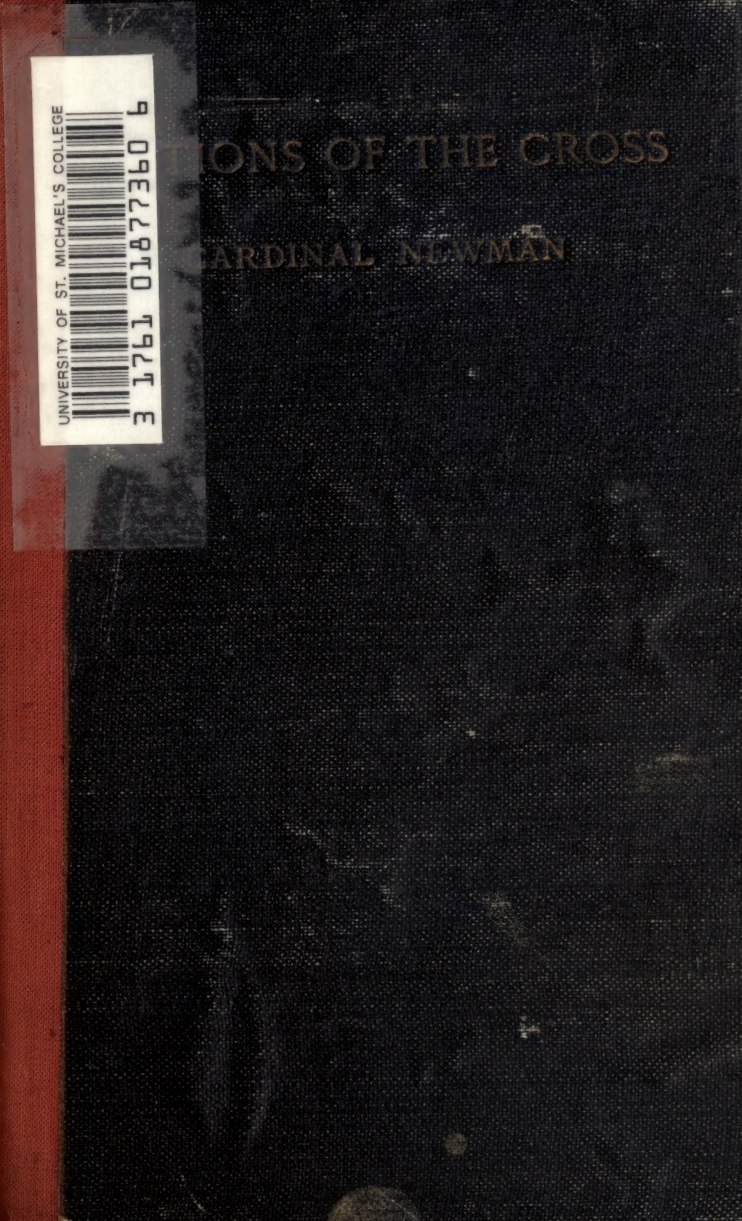
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STATIONS OF THE CROSS

MEDITATIONS AND DEVOTIONS.

By JOHN HENRY CARDINAL NEWMAN.

In THREE PARTS. Price One Shilling net each Part.

PART I. Meditations for the Month of May.
PART II. The Stations of the Cross.
PART III. Meditations on Christian Doctrine.

LONGMANS, GREEN, AND CO.,
LONDON, NEW YORK, BOMBAY, AND CALCUTTA.

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PART II.

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1908

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NOTICE

THE size and price of Cardinal Newman's *Meditations and Devotions* have prevented many from becoming familiar with a very beautiful and instructive side of the Cardinal's mind and life. It has been thought advisable to divide the book, and print it in three separate parts, in the hope that it will be more accessible and more convenient for use.

THE STATIONS OF THE CROSS.[1]

Begin with an Act of Contrition.

THE FIRST STATION.

Jesus is Condemned to Death.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

LEAVING the House of Caiphas, and dragged before Pilate and Herod, mocked, beaten, and spit upon, His back torn with scourges, His head crowned with thorns, Jesus, who on the last day will judge the world, is Himself condemned by unjust judges to a death of ignominy and torture.

Jesus is condemned to *death*. His death-warrant is signed, and who signed it but I, when I committed my first mortal sins? My first mortal sins, when I fell away from the state of grace into which Thou didst place me by baptism; these it was that were Thy death-warrant, O Lord. The innocent suffered for the guilty. Those sins of mine were the voices which cried out, "Let Him be crucified". That willingness and delight of heart with which I

[1] Written about 1860; used a second time, 1885. J. H. N.

committed them was the consent which Pilate gave to this clamorous multitude. And the hardness of heart which followed upon them, my disgust, my despair, my proud impatience, my obstinate resolve to sin on, the love of sin which took possession of me—what were these contrary and impetuous feelings but the blows and the blasphemies with which the fierce soldiers and the populace received Thee, thus carrying out the sentence which Pilate had pronounced ?

Pater, Ave, etc.

℣. Miserere nostri, Domine.
℟. Miserere nostri.
Fidelium animæ, etc.

THE SECOND STATION.

Jesus receives His Cross.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

A STRONG, and therefore heavy Cross, for it is strong enough to bear Him on it when He arrives at Calvary, is placed upon His torn shoulders. He receives it gently and meekly, nay, with gladness of heart, for it is to be the salvation of mankind.

True; but recollect, that heavy Cross is the weight of our sins. As it fell upon His neck and shoulders, it came down with a shock. Alas! what a sudden, heavy weight have I laid upon Thee, O Jesus. And, though in the calm and clear foresight of Thy mind—for Thou seest all things—Thou wast fully prepared for it, yet Thy feeble frame tottered under it when it dropped down upon Thee. Ah! how great a misery is it that I have lifted up my hand against my God. How could I ever fancy He would forgive me! unless He had Himself told us that He underwent His bitter passion in order that He might forgive us. I acknowledge, O Jesus, in the anguish and agony of my heart, that my

sins it was that struck Thee on the face, that bruised Thy sacred arms, that tore Thy flesh with iron rods, that nailed Thee to the Cross, and let Thee slowly die upon it.

Pater, Ave, etc.

THE THIRD STATION.

Jesus falls the first time beneath the Cross.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS, bowed down under the weight and the length of the unwieldy Cross, which trailed after Him, slowly sets forth on His way, amid the mockeries and insults of the crowd. His agony in the Garden itself was sufficient to exhaust Him; but it was only the first of a multitude of sufferings. He sets off with His whole heart, but His limbs fail Him, and He falls.

Yes, it is as I feared. Jesus, the strong and mighty Lord, has found for the moment our sins stronger than Himself. He falls—yet He bore the load for a while; He tottered, but He bore up and walked onwards. What, then, made Him give way? I say, I repeat, it is an intimation and a memory to thee, O my soul, of thy falling back into mortal sin. I repented of the sins of my youth, and went on well for a time; but at length a new temptation came, when I was off my guard, and I suddenly fell away. Then all my good habits

seemed to go at once; they were like a garment which is stripped off, so quickly and utterly did grace depart from me. And at that moment I looked at my Lord, and lo! He had fallen down, and I covered my face with my hands, and remained in a state of great confusion.

Pater, Ave, etc.

THE FOURTH STATION.

Jesus meets His Mother.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS rises; though wounded by His fall, He journeys on, with His Cross still on His shoulders. He is bent down; but at one place, looking up, He sees His Mother. For an instant they just see each other, and He goes forward.

Mary would rather have had all His sufferings herself, could that have been, than not have known what they were by ceasing to be near Him. He, too, gained a refreshment, as from some soothing and grateful breath of air, to see her sad smile amid the sights and the noises which were about Him. She had known Him beautiful and glorious, with the freshness of Divine Innocence and peace upon His countenance; *now* she saw Him so changed and deformed that she could scarce have recognised Him, save for the piercing, thrilling, peace-inspiring look He gave her. Still, He was now carrying the load of the world's sins, and, all-holy though He was, He carried the image of them on His very face. He

looked like some outcast or outlaw who had frightful guilt upon Him. He had been made sin for us, who knew no sin; not a feature, not a limb, but spoke of guilt, of a curse, of punishment, of agony.

Oh, what a meeting of Son and Mother! Yet there was a mutual comfort, for there was a mutual sympathy. Jesus and Mary—do they forget that Passion-tide through all eternity?

Pater, Ave, etc.

THE FIFTH STATION.

Simon of Cyrene helps Jesus to carry the Cross.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

At length His strength fails utterly, and He is unable to proceed. The executioners stand perplexed. What are they to do? How is He to get to Calvary? Soon they see a stranger who seems strong and active—Simon of Cyrene. They seize on him, and compel him to carry the Cross with Jesus. The sight of the Sufferer pierces the man's heart. Oh, what a privilege! O happy soul, elect of God! he takes the part assigned to him with joy.

This came of Mary's intercession. *He* prayed, not for Himself, except that He might drink the full chalice of suffering and do His Father's will; but *she* showed herself a mother by following Him with her prayers, since she could help Him in no other way. She then sent this stranger to help Him. It was she who led the soldiers to see that they might be too fierce with Him. Sweet Mother, even *do* the like to us. Pray for us ever, Holy Mother of God, pray for us, whatever be our cross, as we pass along

on our way. Pray for us, and we shall rise again, though we have fallen. Pray for us when sorrow, anxiety, or sickness comes upon us. Pray for us when we are prostrate under the power of temptation, and send some faithful servant of thine to succour us. And in the world to come, if found worthy to expiate our sins in the fiery prison, send some good Angel to give us a season of refreshment. Pray for us, Holy Mother of God.

Pater, Ave, etc.

THE SIXTH STATION.

Jesus and Veronica.

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam Crucem tuam redemisti mundum.

As Jesus toils along up the hill, covered with the sweat of death, a woman makes her way through the crowd, and wipes His face with a napkin. In reward of her piety the cloth retains the impression of the Sacred Countenance upon it.

The relief which a Mother's tenderness secured is not yet all she did. Her prayers sent Veronica as well as Simon—Simon to do a man's work, Veronica to do the part of a woman. The devout servant of Jesus did what she could. As Magdalen had poured the ointment at the Feast, so Veronica now offered Him this napkin in His passion. "Ah," she said, "would I could do more! Why have I not the strength of Simon, to take part in the burden of the Cross? But men only can serve the Great High Priest, now that He is celebrating the solemn act of sacrifice." O Jesus! let us one and all minister to Thee according to our places and powers. And as Thou didst accept from Thy

followers refreshment in Thy hour of trial, so give to us the support of Thy grace when we are hard pressed by our Foe. I feel I cannot bear up against temptation, weariness, despondency, and sin. I say to myself, what is the good of being religious? I shall fall, O my dear Saviour, I shall certainly fall, unless Thou dost renew for me my vigour like the eagle's, and breathe life into me by the soothing application and the touch of the Holy Sacraments which Thou hast appointed.

Pater, Ave, etc.

THE SEVENTH STATION.

Jesus falls a second time.

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam Crucem tuam redemisti mundum.

THE pain of His wounds and the loss of blood increasing at every step of His way, again His limbs fail Him, and He falls on the ground.

What has He done to deserve all this? This is the reward received by the long-expected Messias from the Chosen People, the Children of Israel. I know what to answer. He falls because *I* have fallen. I have fallen again. I know well that without Thy grace, O Lord, I could not stand; and I fancied that I had kept closely to Thy Sacraments; yet in spite of my going to Mass and to my duties, I am out of grace again. Why is it but because I have lost my devotional spirit, and have come to Thy holy ordinances in a cold, formal way, without inward affection. I became lukewarm, tepid. I thought the battle of life was over, and became secure. I had no lively faith, no sight of spiritual things. I came to church from habit, and because I thought others would observe it. I ought to be

a new creature, I ought to live by faith, hope, and charity; but I thought more of this world than the world to come—and at last I forgot that I was a servant of God, and followed the broad way that leadeth to destruction, not the narrow way which leadeth to life. And thus I fell from Thee.

Pater, Ave, etc.

THE EIGHTH STATION.

Jesus comforts the Women of Jerusalem.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

At the sight of the sufferings of Jesus the Holy Women are so pierced with grief that they cry out and bewail Him, careless what happens to them by so doing. Jesus, turning to them, said, "Daughters of Jerusalem, weep not over Me, but weep for yourselves and for your children".

Ah! can it be, O Lord, that *I* shall prove one of those sinful children for whom Thou biddest their mothers to weep. "Weep not for Me," He said, "for I am the Lamb of God, and am making atonement at My own will for the sins of the world. I am suffering now, but I shall triumph; and, when I triumph, those souls for whom I am dying, will either be my dearest friends or my deadliest enemies." Is it possible? O my Lord, can I grasp the terrible thought that Thou really didst weep for me—weep for me, as Thou didst weep over Jerusalem? Is it possible that *I* am one of the reprobate? possible that I shall lose by Thy passion and death, not gain

by it? Oh, withdraw not from me. I am in a very bad way. I have so much evil in me. I have so little of an earnest, brave spirit to set against that evil. O Lord, what will become of me? It is so difficult for me to drive away the Evil Spirit from my heart. Thou alone canst effectually cast him out.

Pater, Ave, etc.

THE NINTH STATION.

Again, a third time, Jesus falls.

℣. Adoramus te, Chr'ste, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS had now reached almost to the top of Calvary; but, before He had gained the very spot where He was to be crucified, again He fell, and is again dragged up and goaded onwards by the brutal soldiery.

We are told in Holy Scripture of three falls of Satan, the Evil Spirit. The first was in the beginning; the second, when the Gospel and the Kingdom of Heaven were preached to the world; the third will be at the end of all things. The first is told us by St. John the Evangelist. He says: "There was a great battle in heaven. Michael and his Angels fought with the dragon, and the dragon fought, and his angels. And they prevailed not, neither was their place found any more in heaven. And that great dragon was cast out, the old serpent, who is called the devil and Satan." The second fall, at the time of the Gospel, is spoken of by our Lord when He says, "I saw Satan, like lightning, falling

from heaven". And the third by the same St. John: "There came down fire from God out of heaven, . . . and the devil . . . was cast into the pool of fire and brimstone".

These three falls—the past, the present, and the future—the Evil Spirit had in mind when he moved Judas to betray our Lord. This was just his hour. Our Lord, when He was seized, said to His enemies, "This is your hour and the power of darkness". Satan knew his time was short, and thought he might use it to good effect. But little dreaming that he would be acting in behalf of the world's redemption, which our Lord's passion and death were to work out, in revenge, and, as he thought, in triumph, he smote Him once, he smote Him twice, he smote Him thrice, each successive time a heavier blow. The weight of the Cross, the barbarity of the soldiers and the crowd, were but his instruments. O Jesus, the only-begotten Son of God, the Word Incarnate, we praise, adore, and love Thee for Thy ineffable condescension, even to allow Thyself thus for a time to fall into the hands and under the power of the Enemy of God and man, in order thereby to save us from being his servants and companions for eternity.

Or this,

This is the worst fall of the three. His strength has for a while utterly failed Him, and it is some time before the barbarous soldiers can bring Him to. Ah! it was His anticipation of what was to happen to me. I get worse and worse. He sees the end from the beginning. He was thinking of me all the

time He dragged Himself along, up the Hill of Calvary. He saw that I should fall again in spite of all former warnings and former assistance. He saw that I should become secure and self-confident, and that my enemy would then assail me with some new temptation, to which I never thought I should be exposed. I thought my weakness lay all on one particular side which I knew. I had not a dream that I was not strong on the other. And so Satan came down on my unguarded side, and got the better of me from my self-trust and self-satisfaction. I was wanting in humility. I thought no harm would come on me, I thought I had outlived the danger of sinning; I thought it was an easy thing to get to heaven, and I was not watchful. It was my pride, and so I fell a third time.

Pater, Ave, etc.

THE TENTH STATION.

Jesus is stripped, and drenched with gall.

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam Crucem tuam redemisti mundum.

At length He has arrived at the place of sacrifice, and they begin to prepare Him for the Cross. His garments are torn from His bleeding body, and He, the Holy of Holiest, stands exposed to the gaze of the coarse and scoffing multitude.

O Thou who in Thy Passion wast stripped of all Thy clothes, and held up to the curiosity and mockery of the rabble, strip me of myself here and now, that in the Last Day I come not to shame before men and Angels. Thou didst endure the shame on Calvary, that I might be spared the shame at the Judgment. Thou hadst nothing to be ashamed of personally, and the shame which Thou didst feel was because Thou hadst taken on Thee man's nature. When they took from Thee Thy garments, those innocent limbs of Thine were but objects of humble and loving adoration to the highest Seraphim. They stood around in speechless awe, wondering at Thy beauty, and they trembled at Thy

infinite self-abasement. But I, O Lord, how shall I appear if Thou shalt hold me up hereafter to be gazed upon, stripped of that robe of grace which is Thine, and seen in my own personal life and nature? O how hideous I am in myself, even in my best estate. Even when I am cleansed from my mortal sins, what disease and corruption is seen even in my venial sins. How shall I be fit for the society of Angels, how for Thy presence, until Thou burnest this foul leprosy away in the fire of Purgatory?

Pater, Ave, etc.

THE ELEVENTH STATION.

Jesus is nailed to the Cross.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

THE Cross is laid on the ground, and Jesus stretched upon it, and then, swaying heavily to and fro, it is, after much exertion, jerked into the hole ready to receive it. Or, as others think, it is set upright, and Jesus is raised up and fastened to it. As the savage executioners drive in the huge nails, He offers Himself to the Eternal Father, as a ransom for the world. The blows are struck—the blood gushes forth.

Yes, they set up the Cross on high, and they placed a ladder against it, and, having stripped Him of His garments, made Him mount. With His hands feebly grasping its sides and cross-woods, and His feet slowly, uncertainly, with much effort, with many slips, mounting up, the soldiers propped Him on each side, or He would have fallen. When He reached the projection where His sacred feet were to be, He turned round with sweet modesty and gentleness towards the fierce rabble, stretching out His arms, as if He would embrace them. Then He

lovingly placed the backs of His hands close against the transverse beam, waiting for the executioners to come with their sharp nails and heavy hammers to dig into the palms of His hands, and to fasten them securely to the wood. There He hung, a perplexity to the multitude, a terror to evil spirits, the wonder, the awe, yet the joy, the adoration of the Holy Angels.

Pater, Ave, etc.

THE TWELFTH STATION.

Jesus dies upon the Cross.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS hung for three hours. During this time He prayed for His murderers, promised Paradise to the penitent robber, and committed His Blessed Mother to the guardianship of St. John. Then all was finished, and He bowed His head and gave up His Spirit.

The worst is over. The Holiest is dead and departed. The most tender, the most affectionate, the holiest of the sons of men is gone. Jesus is dead, and with His death my sin shall die. I protest once for all, before men and Angels, that sin shall no more have dominion over me. This Lent I make myself God's own for ever. The salvation of my soul shall be my first concern. With the aid of His grace I will create in me a deep hatred and sorrow for my past sins. I will try hard to detest sin, as much as I have ever loved it. Into God's hands I put myself, not by halves, but unreservedly. I promise Thee, O Lord, with the help of Thy grace, to

keep out of the way of temptation, to avoid all occasions of sin, to turn at once from the voice of the Evil One, to be regular in my prayers, so to die to sin that Thou mayst not have died for me on the Cross in vain.

Pater, Ave, etc.

THE THIRTEENTH STATION.

Jesus is taken from the Cross, and laid in Mary's Bosom.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

THE multitude have gone home; Calvary is left solitary and still, except that St. John and the holy women are there. Then come Joseph of Arimathea and Nicodemus, and take down from the Cross the body of Jesus, and place it in the arms of Mary.

O Mary, at last thou hast possession of thy Son. Now, when His enemies can do no more, they leave Him in contempt to thee. As His unexpected friends perform their difficult work, thou lookest on with unspeakable thoughts. Thy heart is pierced with the sword of which Simeon spoke. O Mother most sorrowful; yet in thy sorrow there is a still greater joy. The joy in prospect nerved thee to stand by Him as He hung upon the Cross; much more now, without swooning, without trembling, thou dost receive Him to thy arms and on thy lap. Now thou art supremely happy as having Him, though He comes to thee not as He went from thee.

He went from thy home, O Mother of God, in the strength and beauty of His manhood, and He comes back to thee dislocated, torn to pieces, mangled, dead. Yet, O Blessed Mary, thou art happier in this hour of woe than on the day of the marriage feast, for then He was leaving thee, and now in the future, as a Risen Saviour, He will be separated from thee no more.

Pater, Ave, etc.

THE FOURTEENTH STATION.

Jesus is laid in the Tomb.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

BUT for a short three days, for a day and a half—Mary then must give Him up. He is not yet risen. His friends and servants take Him from thee, and place Him in an honourable tomb. They close it safely, till the hour comes for His resurrection.

Lie down and sleep in peace in the calm grave for a little while, dear Lord, and then wake up for an everlasting reign. We, like the faithful women, will watch around Thee, for all our treasure, all our life, is lodged with Thee. And, when our turn comes to die, grant, sweet Lord, that we may sleep calmly too, the sleep of the just. Let us sleep peacefully for the brief interval between death and the general resurrection. Guard us from the enemy, save us from the pit. Let our friends remember us and pray for us, O dear Lord. Let Masses be said for us, so that the pains of Purgatory, so much deserved by us, and therefore so truly welcomed by us, may be over with little delay. Give us

seasons of refreshment there; wrap us round with holy dreams and soothing contemplations, while we gather strength to ascend the heavens. And then let our faithful guardian Angels help us up the glorious ladder, reaching from earth to heaven, which Jacob saw in vision. And when we reach the everlasting gates, let them open upon us with the music of Angels; and let St. Peter receive us, and our Lady, the glorious Queen of Saints, embrace us, and bring us to Thee, and to Thy Eternal Father, and to Thy Co-equal Spirit, Three Persons, One God, to reign with Them for ever and ever.

Pater, Ave, etc.

Let us Pray.

God, Who by the Precious Blood of Thy only-begotten Son didst sanctify the Standard of the Cross, grant, we beseech Thee, that we who rejoice in the glory of the same Holy Cross may at all times and places rejoice in Thy protection, through the same Christ, our Lord.

End with one Pater, Ave, and Gloria, for the intention of the Sovereign Pontiff.

(*Vide the Raccolta.*)

SHORT MEDITATIONS ON THE STATIONS OF THE CROSS.

Begin with an Act of Contrition.

THE FIRST STATION.

Jesus condemned to Death.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

THE Holy, Just, and True was judged by sinners, and put to death. Yet, while they judged, they were compelled to acquit Him. Judas, who betrayed Him, said, "I have sinned in that I have betrayed the innocent blood". Pilate, who sentenced Him, said, "I am innocent of the blood of this just person," and threw the guilt upon the Jews. The Centurion who saw Him crucified said, "Indeed this *was* a just man". Thus ever, O Lord, Thou art justified in Thy words, and dost overcome when Thou are judged. And so, much more, at the last day "They shall *look* on Him whom they pierced"; and He who was condemned in weakness shall judge the world in power, and even those who are condemned will confess their judgment is just.

Pater, Ave, etc.

℣. Miserere nostri, Domine.
℟. Miserere nostri.
Fidelium animæ, etc.

THE SECOND STATION.

Jesus receives His Cross.

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS supports the whole world by His divine power, for He is God; but the weight was less heavy than was the Cross which our sins hewed out for Him. Our sins cost Him this humiliation. He had to take on Him our nature, and to appear among us as a man, and to offer up for us a great sacrifice. He had to pass a life in penance, and to endure His passion and death at the end of it. O Lord God Almighty, who dost bear the weight of the whole world without weariness, who bore the weight of all our sins, though they wearied Thee, as Thou art the Preserver of our bodies by Thy Providence, so be Thou the Saviour of our souls by Thy precious blood.

Pater, Ave, etc.

THE THIRD STATION.

Jesus falls under the weight of the Cross the first time.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

SATAN fell from heaven in the beginning; by the just sentence of his Creator he fell, against whom he had rebelled. And when he had succeeded in gaining man to join him in his rebellion, and his Maker came to save him, then his brief hour of triumph came, and he made the most of it. When the Holiest had taken flesh, and was in his power, then in his revenge and malice he determined, as he himself had been struck down by the Almighty arm, to strike in turn a heavy blow at Him who struck him. Therefore it was that Jesus fell down so suddenly. O dear Lord, by this Thy first fall raise us all out of sin, who have so miserably fallen under its power.

Pater, Ave, etc.

THE FOURTH STATION.

Jesus meets His Mother.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

THERE is no part of the history of Jesus but Mary has her part in it. There are those who profess to be His servants, who think that her work was ended when she bore Him, and after that she had nothing to do but disappear and be forgotten. But we, O Lord, Thy children of the Catholic Church, do not so think of Thy Mother. She brought the tender infant into the Temple, she lifted Him up in her arms when the wise men came to adore Him. She fled with Him to Egypt, she took Him up to Jerusalem when He was twelve years old. He lived with her at Nazareth for thirty years. She was with Him at the marriage-feast. Even when He had left her to preach, she hovered about Him. And now she shows herself as He toils along the Sacred Way with His Cross on His shoulders. Sweet Mother, let us ever think of thee when we think of Jesus, and when we pray to Him, ever aid us by thy powerful intercession.

Pater, Ave, etc.

THE FIFTH STATION.

Simon of Cyrene helps Jesus to carry the Cross.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS could bear His Cross alone, did He so will; but He permits Simon to help Him, in order to remind us that we must take part in His sufferings, and have a fellowship in His work. His merit is infinite, yet He condescends to let His people add their merit to it. The sanctity of the Blessed Virgin, the blood of the Martyrs, the prayers and penances of the Saints, the good deeds of all the faithful, take part in that work which, nevertheless, is perfect without them. He saves us by His blood, but it is through and with ourselves that He saves us. Dear Lord, teach us to suffer with Thee, make it pleasant to us to suffer for Thy sake, and sanctify all our sufferings by the merits of Thy own.

Pater, Ave, etc.

THE SIXTH STATION.

The Face of Jesus is wiped by Veronica.

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS let the pious woman carry off an impression of His Sacred Countenance, which was to last to future ages. He did this to remind us all, that His image must ever be impressed on all our hearts. Whoever we are, in whatever part of the earth, in whatever age of the world, Jesus must live in our hearts. We may differ from each other in many things, but in this we must all agree, if we are His true children. We must bear about with us the napkin of St. Veronica; we must ever meditate upon His death and resurrection, we must ever imitate His divine excellence, according to our measure. Lord, let our countenances be ever pleasing in Thy sight, not defiled with sin, but bathed and washed white in Thy precious blood.

Pater, Ave, etc.

THE SEVENTH STATION.

Jesus falls a second time.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

SATAN had a second fall, when our Lord came upon earth. By that time he had usurped the dominion of the whole world—and he called himself its king. And he dared to take up the Holy Saviour in his arms, and show Him all kingdoms, and blasphemously promise to give them to Him, His Maker, if He would adore him. Jesus answered, "Begone, Satan!"—and Satan fell down from the high mountain. And Jesus bare witness to it when He said, "I saw Satan, as lightning, falling from heaven". The Evil One remembered this second defeat, and so now he smote down the Innocent Lord a second time, now that he had Him in his power. O dear Lord, teach us to suffer with Thee, and not be afraid of Satan's buffetings when they come on us from resisting him.

Pater, Ave, etc.

THE EIGHTH STATION.

The Women of Jerusalem mourn for our Lord.

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam Crucem tuam redemisti mundum.

EVER since the prophecy of old time, that the Saviour of man was to be born of a woman of the stock of Abraham, the Jewish women had desired to bear Him. Yet, now that He was really come, how different, as the Gospel tells us, was the event from what they had expected. He said to them "that the days were coming when they should say, Blessed are the barren, and the wombs that have not borne, and the breasts which have not given suck". Ah, Lord, we know not what is good for us, and what is bad. We cannot foretell the future, nor do we know, when Thou comest to visit us, in what form Thou wilt come. And therefore we leave it all to Thee. Do Thou Thy good pleasure to us and in us. Let us ever look at Thee, and do Thou look upon us, and give us the grace of Thy bitter Cross and Passion, and console us in Thy own way and at Thy own time.

Pater, Ave, etc.

THE NINTH STATION.

Jesus falls the third time.

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam Crucem tuam redemisti mundum.

SATAN will have a third and final fall at the end of the world, when he will be shut up for good in the everlasting fiery prison. He knew this was to be his end—he has no hope, but despair only. He knew that no suffering which he could at that moment inflict upon the Saviour of men would avail to rescue himself from that inevitable doom. But, in horrible rage and hatred, he determined to insult and torture while he could the great King whose throne is everlasting. Therefore a third time he smote Him down fiercely to the earth. O Jesus, Only-begotten Son of God, the Word Incarnate, we adore with fear and trembling and deep thankfulness Thy awful humiliation, that Thou, who art the Highest, should have permitted Thyself, even for one hour, to be the sport and prey of the Evil One.

Pater, Ave, etc.

THE TENTH STATION.

Jesus is stripped of His Garments.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS would give up everything of this world, before He left it. He exercised the most perfect poverty. When He left the Holy House of Nazareth, and went out to preach, He had not where to lay His head. He lived on the poorest food, and on what was given to Him by those who loved and served Him. And therefore he chose a death in which not even His clothes were left to Him. He parted with what seemed most necessary, and even a part of Him, by the law of human nature since the fall. Grant us in like manner, O dear Lord, to care nothing for anything on earth, and to bear the loss of all things, and to endure even shame, reproach, contempt, and mockery, rather than that Thou shalt be ashamed of us at the last day.

Pater, Ave, etc.

THE ELEVENTH STATION.

Jesus is nailed to the Cross.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS is pierced through each hand and each foot with a sharp nail. His eyes are dimmed with blood, and are closed by the swollen lids and livid brows which the blows of His executioners have caused. His mouth is filled with vinegar and gall. His head is encircled by the sharp thorns. His heart is pierced with the spear. Thus, all His senses are mortified and crucified, that He may make atonement for every kind of human sin. O Jesus, mortify and crucify us with Thee. Let us never sin by hand or foot, by eyes or mouth, or by head or heart. Let all our senses be a sacrifice to Thee; let every member sing Thy praise. Let the sacred blood which flowed from Thy five wounds anoint us with such sanctifying grace that we may die to the world, and live only to Thee.

Pater, Ave, etc.

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THE TWELFTH STATION.

Jesus dies upon the Cross.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

"CONSUMMATUM est." It is completed—it has come to a full end. The mystery of God's love towards us is accomplished. The price is paid, and we are redeemed. The Eternal Father determined not to pardon us without a price, in order to show us especial favour. He condescended to make us valuable to Him. What we buy we put a value on. He might have saved us without a price—by the mere fiat of His will. But to show His love for us He took a price, which, if there was to be a price set upon us at all, if there was any ransom at all to be taken for the guilt of our sins, could be nothing short of the death of His Son in our nature. O my God and Father, Thou hast valued us so much as to pay the highest of all possible prices for our sinful souls—and shall we not love and choose Thee above all things as the one necessary and one only good?

Pater, Ave, etc.

THE THIRTEENTH STATION.

Jesus is laid in the arms of His Blessed Mother.

℣. Adoramus te, Christe, et benedicimus tibi.
℟. Quia per sanctam Crucem tuam redemisti mundum.

He is thy property now, O Virgin Mother, once again, for He and the world have met and parted. He went out from thee to do His Father's work—and He has done and suffered it. Satan and bad men have now no longer any claim upon Him—too long has He been in their arms. Satan took Him up aloft to the high mountain; evil men lifted Him up upon the Cross. He has not been in thy arms, O Mother of God, since He was a child—but now thou hast a claim upon Him, when the world has done its worst. For thou art the all-favoured, all-blessed, all-gracious Mother of the Highest. We rejoice in this great mystery. He has been hidden in thy womb, He has lain in thy bosom, He has been suckled at thy breasts, He has been carried in thy arms—and now that He is dead, He is placed upon thy lap. Virgin Mother of God, pray for us.

Pater, Ave, etc.

THE FOURTEENTH STATION.

Jesus is laid in the Sepulchre.

℣. Adoramus te, Christe, et benedicimus tibi.

℟. Quia per sanctam Crucem tuam redemisti mundum.

JESUS, when He was nearest to His everlasting triumph, seemed to be farthest from triumphing. When He was nearest upon entering upon His kingdom, and exercising all power in heaven and earth, He was lying dead in a cave of the rock. He was wrapped round in burying clothes, and confined within a sepulchre of stone, where He was soon to have a glorified spiritual body, which could penetrate all substances, go to and fro quicker than thought, and was about to ascend on high. Make us to trust in Thee, O Jesus, that Thou wilt display in us a similar providence. Make us sure, O Lord, that the greater is our distress, the nearer we are to Thee. The more men scorn us, the more Thou dost honour us. The more men insult over us, the higher Thou wilt exalt us. The more they forget us, the more Thou dost keep us in mind. The more they abandon us, the closer Thou wilt bring us to Thyself.

Pater, Ave, etc.

Let us Pray.

God, Who by the Precious Blood of Thy only-begotten Son didst sanctify the Standard of the Cross, grant, we beseech Thee, that we who rejoice in the glory of the same Holy Cross may at all times and places rejoice in Thy protection, through the same Christ, our Lord.

End with one Pater, Ave, and Gloria, for the intenion of the Sovereign Pontiff.

Vide the Raccolta.

TWELVE MEDITATIONS AND INTERCESSIONS FOR GOOD FRIDAY.

(1)

JESUS THE LAMB OF GOD.

BEHOLD the Lamb of God, behold Him who taketh away the sins of the world. So spoke St. John Baptist, when he saw our Lord coming to him. And in so speaking, he did but appeal to that title under which our Lord was known from the beginning. Just Abel showed forth his faith in Him by offering of the firstlings of his flock. Abraham, in place of his son Isaac whom God spared, offered the like for a sacrifice. The Israelites were enjoined to sacrifice once a year, at Easter time, a lamb—one lamb for each family, a lamb without blemish—to be eaten whole, all but the blood, which was sprinkled, as their protection, about their house doors. The Prophet Isaias speaks of our Lord under the same image: "He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearers" (liii. 7); and all this because "He was wounded for our iniquities, He was bruised for our sins; . . . by His bruises we are healed" (liii. 5). And in like manner the Holy Evangelist St. John, in the visions of the

Apocalypse, thus speaks of Him: "I saw, . . . (Apoc. v. 6), and behold a Lamb standing as it were slain"; and then he saw all the blessed "fall down before the Lamb," . . . (verses 8, 9), and they sung a new canticle saying, "Thou wast slain, and hast redeemed us to God in Thy blood, out of every tribe and tongue and people and nation" (verse 9). . . . "Worthy is the Lamb that was slain, to receive power, and divinity, and wisdom, and strength, and honour, and glory, and benediction" (verse 12).

This is Jesus Christ, who when darkness, sin, guilt and misery had overspread the earth, came down from heaven, took our nature upon Him, and shed His precious blood upon the Cross for all men.

Let us pray for all pagan nations, that they may be converted.

O Lord Jesus Christ, O King of the whole world, O Hope and Expectation of all nations, O Thou who hast bought all men for Thy own at the price of Thy most precious blood, look down in pity upon all races who are spread over the wide earth, and impart to them the knowledge of Thy truth. Remember, O Lord, Thy own most bitter sufferings of soul and body in Thy betrayal, Thy passion and Thy crucifixion, and have mercy upon their souls. Behold, O Lord, but a portion of mankind has heard of Thy Name—but a portion even professes to adore Thee—and yet thousands upon thousands in the East and the West, in the North and the South, hour after hour, as each hour comes, are dropping away from this life into eternity. Remember, O my

dear Lord, and lay it to heart, that to the dishonour of Thy Name, and to the triumph of Thine enemies, fresh victims are choking up the infernal pit, and are taking up their dwelling there for ever. Listen to the intercessions of Thy Saints, let Thy Mother plead with Thee, let not the prayers of Holy Church Thy Spouse be offered up in vain. Impute not to the poor heathen their many sins, but visit the earth quickly and give all men to know, to believe, and to serve Thee, in whom is our salvation, life and resurrection, who with the Father, etc.

(2)

JESUS THE SON OF DAVID.

OUR Lord asked the Pharisees, saying, "What think ye of Christ? Whose son is He? They say unto Him, The Son of David." For so the Prophet Isaias had foretold; "there shall come forth a rod out of the root of Jesse"; Jesse was the father of David, the King of the Jews—and by "rod" or plant is meant the Blessed Virgin; "there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root" (Isaias xi. 1); by the flower of the plant is meant our Lord the son of the Blessed Mary. "And the Spirit of the Lord shall rest upon Him" (verse 2); this the Holy Ghost did at His Baptism. And Jeremias says: "Behold the days come, and I will raise up to David a just Branch, and a King shall reign, and shall be wise, and shall execute judgment and justice in the earth. In those days Juda shall be saved . . . and this is the name that they shall call Him—the Lord our Just One" (Jeremias xxiii. 5-6). Hence the Jews when disputing whether our Lord were the Christ, said, "Doth not the Scripture say, that Christ cometh out of the seed of David?" (John vii. 42).

It was the glory of the Jews that the promised

Saviour, the Christ, the Sacrifice and Propitiation of the whole human race, the Almighty Liberator, was to be of their race and country—yet, dreadful to say, when He came, they rejected Him, they put Him to death. "He came unto His own, and His own received Him not" (John i. 11). And as they rejected Him, He rejected them. They put Him to death, and He gave them up to their enemies, who burned up their city Jerusalem, cast them out of their country, and they have been a wandering people ever since.

Let us pray for the Jewish nation, that they may turn to their Lord and God whom they have crucified.

O seed of Abraham, O Son of David, O Adonai and leader of the house of Israel, who didst appear to Moses in the burning bush, and didst on Mount Sinai deliver to him Thy Law; O Key of David, and sceptre of the house of Israel, who openest and no one shutteth, who shuttest and no one openeth; visit not, O dear Lord, the sins of the fathers upon the children, continue not Thy wrath for ever, but spare this poor nation, which was once so high in Thy sight, and now hath fallen so low. O remember not those old Priests and Scribes, the Pharisees, and Sadducees, remember not Annas and Caiphas, Judas, and the insane multitude who cried out "Crucify Him". In wrath remember mercy. Forgive their obstinacy and forgive their impenitence—forgive their blindness to things spiritual, and their avowed love of this world and its enjoyments. Touch their hearts and give them

true faith and repentance. Have mercy, O Jesus, on Thy own brethren—have mercy on the countrymen of Thy Mother, of St. Joseph, of Thy Apostles, of St. Paul, of Thy great Saints Abraham, Moses, Samuel, David. O Lord, hear: O Lord, be appeased: O Lord, hearken and do (Dan. ix. 19): delay not for Thine own sake, O my God, for Thy Name was once named upon the city Jerusalem and Thy people.

(3)

JESUS THE LORD OF GRACE.

WHEN our Lord rejected His own countrymen, the Jews, who had rejected Him, He chose other nations instead of them. Thus the Holy Evangelist, after saying, "He came unto His own, and His own received Him not" (John i. 11-13), adds, "But as many as received Him, to them He gave power to be made the sons of God, to them that believe in His name: who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God". That is, so that men believed in Him, whatever was their race or country, He made them His sons and gave them the gifts of grace and the promise of heaven. He had warned the Jews of this, before their time of grace was over. "I say unto you," He said, "that the kingdom of God shall be taken from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. xxi. 43). And hence St. Paul, His great Apostle, when he found the Jews would not listen to him, when they "gainsaid and blasphemed," shook his garments (Acts xviii. 6) and said, "Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles". And if God cast off

His own people, the Jews, so, much more, will He cast off any other people who casts off Him. Hence the same St. Paul says, "If some of the branches (Rom. xi. 17-21) (that is, the Jews) be broken (off), and thou (that is, a man of some other nation) art ingrafted in them (instead), and art made partaker of the root and of the fatness of the olive tree; boast not. . . . Because of unbelief they were broken off; but thou standest by faith; be not high-minded, but fear. For, if God hath not spared the natural branches, *fear* lest He spare not thee." This misery has happened to this country, to our own England; God chose it and blessed it for near a thousand years; it rebelled, lost faith, and He cast it off out of His Church.

Let us pray for the recovery of our own country England to the faith and the Church of Christ.

O Sapientia, O Wisdom who hast issued out of the mouth of the Highest, and reachest in Thy Providence from the beginning to the end of all things, and disposest all things in sweetness and in strength, it was by Thy unmerited grace, we acknowledge it, O Lord, that this country of ours was so many centuries ago brought into the true fold, and gifted with the knowledge of Thy Truth and the grace of Thy Sacraments. Alas! how things have changed since then! The people was small then and of little account; now it stands highest among the nations of the earth. Then it was obscure and poor—now it has amazing wealth and pre-eminent power; but then it was great in Thy

sight, and now on the contrary it is little, for it has lost Thee. O my God what doth it profit, though we gain the whole world and lose our own souls? or what exchange shall we give for our souls? Wilt Thou forget, O Lord, what by Thy grace we once were, before we turned from Thee? Wilt Thou not listen to all our Saints and Martyrs who are now reigning with Thee and are ever interceding for us? O, look not upon our haughtiness and pride; look not upon our contempt of truths invisible; look not upon our impurity; but look upon Thy own merits; look upon the wounds in Thy hands; look upon Thy past mercies towards us; and, in spite of our wilfulness, subdue our hearts to Thee, O Saviour of men, and renew Thy work in the midst of the years, in the midst of the years re-establish Thou it.

(4)

JESUS THE AUTHOR AND FINISHER OF FAITH.

St. Paul tells us to "look on Jesus, the Author and Finisher of faith". Faith is the first step towards salvation, and without it we have no hope. For St. Paul says, "Without faith it is impossible to please God". It is a divine light; by it we are brought out of darkness into sunshine; by it, instead of groping, we are able to see our way towards heaven. Moreover, it is a great *gift*, which comes from above, and which we cannot obtain except from Him who is the object of it. He, our Lord Jesus Himself, and He alone, gives us the grace to believe in Him. Hence the Holy Apostle calls Him the Author of our faith—and He finishes and perfects it also—from first to last it is altogether from Him. Therefore it was that our Lord said, "If thou canst believe, all things are possible to him that believeth" (Mark ix. 22-23). And hence the poor man to whom He spoke, who believed indeed already, but still feebly, made answer—"crying out with tears, I *do* believe, Lord; help Thou my unbelief". Hence, too, on another occasion, the Apostles said to our Lord, "Increase our faith" (Luke xvii. 5). And St. Paul draws out fully the whole matter when

he reminds his converts, "And you (hath He raised), when you were dead in your offences and sins, wherein in time past you walked, according to the course of this world, . . . in which we all conversed in time past, . . . and were by nature children of wrath, even as the rest; but God (who is rich in mercy), for His exceeding charity wherewith He loved us, even when we were dead in sins hath quickened us together in Christ. . . . By grace you are saved through faith, and that not of yourselves, for it is the gift of God" (Ephesians ii. 1-8).

Let us pray for all the scorners, scoffers, and unbelievers, all false teachers and opposers of the truth, who are to be found in this land.

O Lord Jesus Christ, upon the Cross Thou didst say: "Father, forgive them, for they know not what they do". And this surely, O my God, is the condition of vast multitudes among us now; they know not what they might have known, or they have forgotten what once they knew. They deny that there is a God, but they know not what they are doing. They laugh at the joys of heaven and the pains of hell, but they know not what they are doing. They renounce all faith in Thee, the Saviour of man, they despise Thy Word and Sacraments, they revile and slander Thy Holy Church and her Priests, but they know not what they are doing. They mislead the wandering, they frighten the weak, they corrupt the young, but they know not what they do. Others, again, have a wish to be religious, but mistake error for truth—they go after fancies of their own, and they seduce others and keep them

from Thee. They know not what they are doing, but Thou canst make them know. O Lord, we urge Thee by Thy own dear words, "Lord and Father, forgive them, for they know not what they do". Teach them now, open their eyes here, before the future comes; give them faith in what they must see hereafter, if they will not believe in it here. Give them full and saving faith here; destroy their dreadful delusions, and give them to drink of that living water, which whoso hath shall not thirst again.

(5)

JESUS THE LORD OF ARMIES.

AMONG the visions which the beloved disciple St. John was given to see, and which he has recorded in his Apocalypse, one was that of our Lord as the commander and leader of the hosts of the Saints in their warfare with the world. "I saw," he says, "and behold a white horse, and He that sat on him had a bow, and there was a crown given Him; and He went forth conquering that He might conquer" (Apoc. vi. 2). And again, "I saw heaven opened, and behold a white horse, and He that sat upon him was called Faithful and True, and with justice doth He judge and fight" (Apoc. xix. 11). . . . "And He was clothed with a garment, sprinkled with blood, and His Name is called, *The Word of God*. And the armies that are in heaven followed Him on white horses, clothed in fine linen, white and clean" (verse 13). Such is the Captain of the Lord's Host, and such are His soldiers. He and they ride on white horses, which means, that their cause is innocent, and upright and pure. Warriors of this world wage *unjust* wars, but our Almighty Leader fights for a heavenly cause and with heavenly weapons—and in like manner His soldiers fight the

good fight of faith; they fight against their and their Master's three great enemies, the World, the Flesh, and the Devil. He is covered with blood, but it is His own blood, which He shed for our redemption. And His followers are red with blood, but still again it is His blood, for it is written "they have washed their robes, and have made them white in the blood of the Lamb" (Apoc. vii. 14). And again He and they are certain of victory because it is said "He went forth conquering that He might conquer" (Apoc. vi. 2). So let us say with the Psalmist, "Gird Thy sword upon Thy thigh, O Thou most mighty. . . . Because of truth and meekness and justice Thy right hand shall conduct Thee wonderfully" (Psalm xliv. 4-5).

Let us pray for the whole Church Militant here upon earth.

O Lion of the Tribe of Judah, the root of David, who fightest the good fight, and hast called on all men to join Thee, give Thy courage and strength to all Thy soldiers over the whole earth, who are fighting under the standard of Thy Cross. Give grace to every one in his own place to fight Thy battle well. Be with Thy missionaries in pagan lands, put right words into their mouths, prosper their labours, and sustain them under their sufferings with Thy consolations, and carry them on, even through torments and blood (if it be necessary), to their reward in heaven. Give the grace of wisdom to those in high station, that they may neither yield to fear, nor be seduced by flattery. Make them prudent as serpents, and simple as

doves. Give Thy blessing to all preachers and teachers, that they may speak Thy words and persuade their hearers to love Thee. Be with all faithful servants of Thine, whether in low station or in high, who mix in the world; instruct them how to speak and how to act every hour of the day, so as to preserve their own souls from evil and to do good to their companions and associates. Teach us, one and all, to live in Thy presence and to see Thee, our Great Leader and Thy Cross—and thus to fight valiantly and to overcome, that at the last we may sit down with Thee in Thy Throne, as Thou also hast overcome and art set down with Thy Father in His Throne.

(6)

JESUS THE ONLY-BEGOTTEN SON.

JESUS is the only Son of the only Father—as it is said in the Creed, "I believe in one God, the Father Almighty," and then "and in Jesus Christ, His only Son our Lord". And so He Himself says in the Gospel, "As the Father has life in Himself, so He hath given to the Son also to have life in Himself" (John v. 26). And He said to the man whom He cured of blindness, "Dost thou believe in the Son of God? It is He that talketh with thee" (John ix. 35-37). And St. John the Evangelist says, "The Word was made flesh and dwelt among us, and we saw His glory, the glory as it were of the only-begotten of the Father" (John i. 14). And St. John Baptist says, "The Father loveth the Son and He hath given all things into His hand. He that believeth in the Son, hath life everlasting" (John iii. 35, 36). And St. Paul says, "There is one body and one Spirit—as ye are called in one hope of your calling. One Lord, one faith, one baptism, One God and Father of all" (Eph. iv. 4-6).

Thus Almighty God has set up *all* things in unity—and therefore His Holy Church in a special way, as the Creed again says, "One Holy Catholic

and Apostolic Church". It is His wise and gracious will that His followers should not follow their own way, and form many bodies, but one. This was the meaning of the mystery of His garment at the time of His crucifixion which "was without seam, woven from the top throughout" (John xix. 23). And therefore was it that the soldiers were not allowed to break His sacred limbs, for like the Jewish Easter Lamb not a bone of Him was to be broken.

Let us pray for the unity of the Church and the reconciliation and peace of all Christians.

O Lord Jesus Christ, who, when Thou wast about to suffer, didst pray for Thy disciples to the end of time that they might all be one, as Thou art in the Father, and the Father in Thee, look down in pity on the manifold divisions among those who profess Thy faith, and heal the many wounds which the pride of man and the craft of Satan have inflicted upon Thy people. Break down the walls of separation which divide one party and denomination of Christians from another. Look with compassion on the souls who have been born in one or other of these various communions which not Thou, but man hath made. Set free the prisoners from these unauthorised forms of worship, and bring them all into that one communion which Thou didst set up in the beginning, the One Holy Catholic and Apostolic Church. Teach all men that the see of St. Peter, the Holy Church of Rome, is the foundation, centre, and instrument of unity. Open their hearts to the long-forgotten truth that our Holy Father,

the Pope, is Thy Vicar and Representative ; and that in obeying him in matters of religion, they are obeying Thee, so that as there is but one holy company in heaven above, so likewise there may be but one communion, confessing and glorifying Thy holy Name here below.

(7)

JESUS THE ETERNAL KING.

OUR Lord was called Jesus, when He took flesh of the Blessed Virgin. The Angel Gabriel said to her, "Behold, thou shalt bring forth a Son, and thou shalt call His Name Jesus". But, though He then gained a new name, He had existed from eternity; He never was not—He never had a beginning—and His true name, therefore, is the Eternal King. He ever reigned with His Father and the Holy Ghost, three Persons, one God. And hence, shortly before His crucifixion, He said, "Glorify Thou Me, O Father, with Thyself, with the glory which I had, before the world was, with Thee" (John xvii. 5). He who was the Eternal King in heaven, came to be King, and Lord, and Lawgiver, and Judge upon earth. Hence the prophet Isaias says, foretelling His coming, "*A Child* is born to us, and a Son is given to us, and the government is upon His shoulder; and His Name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace" (Isaias ix. 6). And when He left the world, He left His power behind Him, and divided it among His followers. He gave one portion of His power to one, another to another.

He gave the fulness of His power to St. Peter, and to his successors, who, in consequence, are His vicars and representatives—so that, as the Father sent the Son, so the Son has sent St. Peter. But not only St. Peter and the other Apostles, but all bishops and prelates in Holy Church, all pastors of souls, all Christian kings have power from Him, and stand to us in His place.

Let us pray for our Holy Father the Pope, and all Rulers in the Church.

O Emmanuel, God with us, who art the Light that enlighteneth all men, who from the time when Thou camest upon earth, hast never left it to itself, who, after teaching Thy Apostles, gave them to teach others to succeed them, and didst especially leave St. Peter and his successors, Bishops of Rome, to take Thy place towards us, and to guide and rule us in Thy stead age after age, till the end come; Thou hast sent grievous trials for many years upon the Holy See of Rome. We believe and confess, O Lord, without any hesitation at all, that Thou hast promised a continuous duration to Thy Church while the world lasts—and we confess before Thee, that we are in no doubt or trouble whatever, we have not a shadow of misgiving as to the permanence and the spiritual well-being either of Thy Church itself or of its rulers. Nor do we know what is best for Thy Church, and for the interests of the Catholic faith, and for the Pope, or the bishops throughout the world at this time. We leave the event entirely to Thee; we do so without any anxiety, knowing that everything must turn to

the prosperity of Thy ransomed possession, even though things may look threatening for a season. Only we earnestly entreat that Thou wouldst give Thy own servant and representative, the Pope, true wisdom and courage, and fortitude, and the consolations of Thy grace in this life, and a glorious immortal crown in the life to come.

(8)

JESUS THE BEGINNING OF THE NEW CREATION.

Our Lord Jesus Christ is said by His Almighty power to have begun a new creation, and to be Himself the first fruit and work of it. Mankind were lost in sin, and were thereby, not only not heirs of heaven, but the slaves of the Evil one. Therefore He who made Adam in the beginning resolved in His mercy to make a new Adam, and by a further ineffable condescension determined that that new Adam should be Himself. And therefore, by His holy Prophet Isaias, He announced before He came, "Behold I create new heavens and a new earth" (Isaias lxv. 17). On the other hand, St. Paul calls Him "The image of the invisible God, the first-born of every creature" (Col. i. 15). And St. John calls Him "the Amen, the faithful and true witness, who is the beginning of the creation of God" (Apoc. iii. 14). The Creator came as if He were a creature, because He took upon Him a created nature—and as, at the first, Eve was formed out of the side of Adam, so now, when He hung on the cross, though not a bone of Him was broken, His side was pierced, and out of it came the grace, represented by the blood and the water, out of which

His bride and spouse, His Holy Church, was made. And thus all the sanctity of all portions of that Holy Church is derived from Him as a beginning; and He feeds us with His Divine Flesh in the Holy Eucharist, in order to spread within us, in the hearts of all of us, the blessed leaven of the New Creation. All the wisdom of the Doctors, and the courage and endurance of the Martyrs, and the purity of Virgins, and the zeal of Preachers, and the humility and mortification of religious men, is from Him, as the beginning of the new and heavenly creation of God.

Let us pray for all ranks and conditions of men in Thy Holy Church.

O Lord, who art called the Branch, the Orient, the Splendour of the eternal light, and the Sun of Justice, who art that Tree of whom Thy beloved disciple speaks as the Tree of life, bearing twelve fruits, and its leaves for the healing of the nations, give Thy grace and blessing on all those various states and conditions in Thy Holy Church, which have sprung from Thee and live in Thy Life. Give to all Bishops the gifts of knowledge, discernment, prudence, and love. Give to all priests to be humble, tender, and pure; give to all pastors of Thy flock to be zealous, vigilant, and unworldly; give to all religious bodies to act up to their rule, to be simple and without guile, and to set their hearts upon invisible things and them only. Grant to fathers of families to recollect that they will have hereafter to give account of the souls of their children; grant to all husbands to be tender and true; to all wives to

be obedient and patient; grant to all children to be docile; to all young people to be chaste; to all the aged to be fervent in spirit; to all who are engaged in business, to be honest and unselfish; and to all of us the necessary graces of faith, hope, charity, and contrition.

(9)

JESUS THE LOVER OF SOULS.

THE inspired writer says, "Thou hast mercy upon all, because Thou canst do all things, and overlookest the sins of men for the sake of repentance. For Thou lovest all things that are, and hatest none of the things which Thou hast made. . . . And how could anything endure, if Thou wouldst not? or be preserved, if not called by Thee? But Thou sparest all, because they are Thine, O Lord, who lovest souls" (Wisdom xi. 24-27). This is what brought Him from Heaven, and gave Him the Name of Jesus —for the Angel said to St. Joseph about Mary, "She shall bring forth a Son, and thou shalt call His Name Jesus; for He shall save His people from their sins" (Matt. i. 21). It was His great love for souls and compassion for sinners which drew Him from Heaven. Why did He consent to veil His glory in mortal flesh, except that He desired so much to save those who had gone astray and lost all hope of salvation. Hence He says Himself, "The Son of Man is come to seek and to save that which was lost" (Matt. xvii. 11, Luke xix. 10). Rather than that we should perish, He did all that even omnipotence could do consistently with its holy Attributes, for He gave Himself. And He loves each of us so

much that He has died for each one as fully and absolutely as if there were no one else for Him to die for. He is our best friend, our True Father, the only real Lover of our souls—He takes all means to make us love Him in return, and He refuses us nothing if we do.

Let us pray for the conversion of all sinners.

O Lord, "who didst give Thyself for us, that Thou mightest redeem us from all iniquity, and mightest cleanse to Thyself a people acceptable, a pursuer of good works," look upon Thy baptized, look on the multitude of those who once were Thine and have gone from Thee. Ah, for how short a time do they keep Thy grace in their hearts, how soon do they fall off from Thee, with what difficulty do they return; and even, though they repent and come to penance, yet how soon, in the words of Scripture, doth the dog return to his vomit, and the sow that was washed to her wallowing in the mire. O my God, save us all from the seven deadly sins, and rescue those who have been made captive by them. Convert all sinners—bring judgments down upon them, if there is no other way of reclaiming them. Touch the hearts of all proud men, wrathful, revengeful men; of the obstinate, of the self-relying, of the envious, of the slanderer, of the hater of goodness and truth; of the slothful and torpid; of all gluttons and drunkards; of the covetous and unmerciful; of all licentious talkers; of all who indulge in impure thoughts, words, or deeds. Make them understand that they are going straight to hell, and save them from themselves and from Satan.

(10)

JESUS OUR GUIDE AND GUARDIAN.

THERE are men who think that God is so great that He disdains to look down upon *us*, our doings and our fortunes. But He who did not find it beneath His Majesty to make us, does not think it beneath Him to observe and to visit us. He says Himself in the Gospel: "Are not five sparrows sold for two farthings? and not one of them is forgotten before God. Yea, the very hairs of your head are all numbered. Fear not, therefore: you are of more value than many sparrows." He determined from all eternity that He would create us. He settled our whole fortune—and, if He did not absolutely decree to bring us to heaven, it is because we have free will, and by the very constitution of our nature He has put it in part out of His own power, for we must do *our* part, if to heaven we attain. But He has done everything short of this. He died for us all upon the Cross, that, if it were possible to save us, we might be saved. And He calls upon us lovingly, begging us to accept the benefit of His meritorious and most Precious Blood. And those who trust Him He takes under His special protection. He marks out their whole life for them; He

appoints all that happens to them; He guides them in such way as to secure their salvation; He gives them just so much of health, of wealth, of friends, as is best for them; He afflicts them only when it is for their good; He is never angry with them. He measures out just that number of years which is good for them; and He appoints the hour of their death in such a way as to secure their perseverance up to it.

Let us pray for ourselves and for all our needs.

O my Lord and Saviour, in Thy arms I am safe; keep me and I have nothing to fear; give me up and I have nothing to hope for. I know not what will come upon me before I die. I know nothing about the future, but I rely upon Thee. I pray Thee to give me what is good for me; I pray Thee to take from me whatever may imperil my salvation; I pray Thee not to make me rich, I pray Thee not to make me very poor; but I leave it all to Thee, because Thou knowest and I do not. If Thou bringest pain or sorrow on me, give me grace to bear it well—keep me from fretfulness and selfishness. If Thou givest me health and strength and success in this world, keep me ever on my guard lest these great gifts carry me away from Thee. O Thou who didst die on the Cross for me, even for me, sinner as I am, give me to know Thee, to believe on Thee, to love Thee, to serve Thee; ever to aim at setting forth Thy glory; to live to and for Thee; to set a good example to all around me; give me to die just at that time and in that way which is most for Thy glory, and best for my salvation.

(11)

JESUS SON OF MARY.

When our Lord came upon earth, He might have created a fresh body for Himself out of nothing—or He might have formed a body for Himself out of the earth, as he formed Adam. But He preferred to be born, as other men are born, of a human mother. Why did He do so? He did so to put honour on all those earthly relations and connections which are ours by nature; and to teach us that, though He has begun a new creation, He does not wish us to cast off the old creation, as far as it is not sinful. Hence it is our duty to love and honour our parents, to be affectionate to our brothers, sisters, friends, husbands, wives, not only not less, but even more, than it was man's duty before our Lord came on earth. As we become better Christians, more consistent and zealous servants of Jesus, we shall become only more and more anxious for the good of all around us—our kindred, our friends, our acquaintances, our neighbours, our superiors, our inferiors, our masters, our employers. And this we shall do from the recollection how our Lord loved His Mother. He loves her still in heaven with a special love. He refuses her nothing. We then

on earth must feel a tender solicitude for all our relations, all our friends, all whom we know or have dealings with. And, moreover, we must love not only those who love us, but those who hate us or injure us, that we may imitate Him, who not only was loving to His Mother, but even suffered Judas, the traitor, to kiss Him, and prayed for His murderers on the cross.

Let us pray God for our relations, friends, well wishers, and enemies, living and dead.

O Jesus, Son of Mary, whom Mary followed to the Cross when Thy disciples fled, and who didst bear her tenderly in mind in the midst of Thy sufferings, even in Thy last words, who didst commit her to Thy best beloved disciple, saying to her, "Woman, behold thy son," and to him, "Behold thy Mother," we, after Thy pattern, would pray for all who are near and dear to us, and we beg Thy grace to do so continually. We beg Thee to bring them all into the light of Thy truth, or to keep them in Thy truth if they already know it, and to keep them in a state of grace, and to give them the gift of perseverance. We thus pray for our parents, for our fathers and our mothers, for our children, for every one of them, for our brothers and sisters, for every one of our brothers, for every one of our sisters, for our cousins and all our kindred, for our friends, and our father's friends, for all our old friends, for our dear and intimate friends, for our teachers, for our pupils, for our masters and employers, for our servants or subordinates, for our associates and work-fellows, for our neighbours, for our superiors

and rulers; for those who wish us well, for those who wish us ill; for our enemies; for our rivals; for our injurers and for our slanderers. And not only for the living, but for the dead, who have died in the grace of God, that He may shorten their time of expiation, and admit them into His presence above.

(12)

JESUS OUR DAILY SACRIFICE.

Our Lord not only offered Himself as a Sacrifice on the Cross, but He makes Himself a perpetual, a daily sacrifice, to the end of time. In the Holy Mass that One Sacrifice on the Cross once offered is renewed, continued, applied to our benefit. He seems to say, My Cross was raised up 1800 years ago, and only for a few hours—and very few of My servants were present there—but I intend to bring millions into My Church. For their sakes then I will perpetuate My Sacrifice, that each of them may be as though they had severally been present on Calvary. I will offer Myself up day by day to the Father, that every one of My followers may have the opportunity to offer his petitions to Him, sanctified and recommended by the all-meritorious virtue of My Passion. Thus I will be a Priest for ever, after the order of Melchisedech—My priests shall stand at the Altar—but not they, but I rather, will offer. I will not let them offer mere bread and wine, but I Myself will be present upon the Altar instead, and I will offer up Myself invisibly, while they perform the outward rite. And thus the Lamb that was slain once for all, though He is ascended

on high, ever remains a victim from His miraculous presence in Holy Mass under the figure and appearance of mere earthly and visible symbols.

Let us pray for all who day by day have calls upon us.

My Lord Jesus Christ, Thou hast given me this great gift, that I am allowed, not only to pray for myself, but to intercede for others in Thy Holy Mass. Therefore, O Lord, I pray Thee to give all grace and blessing upon this town and every inhabitant of it—upon the Catholic Church in it, for our Bishop, and his clergy, and for all Catholic places of worship and their congregations. I pray Thee to bless and prosper all the good works and efforts of all priests, religious, and pious Catholics —I pray for all the sick, all the suffering, all the poor, all the oppressed—I pray for all prisoners—I pray for all evil doers. I pray for all ranks in the community—I pray for the Queen and Royal Family —for the Houses of Parliament—for the judges and magistrates—for all our soldiers—for all who defend us in ships—I pray for all who are in peril and danger. I pray for all who have benefited me, befriended me, or aided me. I pray for all who have asked my prayers—I pray for all whom I have forgotten. Bring us all after the troubles of this life into the haven of peace, and reunite us all together for ever, O my dear Lord, in Thy glorious heavenly kingdom.

PRAYER FOR THE FAITHFUL DEPARTED.

O God of the Spirits of all flesh, O Jesu, Lover of souls, we recommend unto Thee the souls of all those Thy servants, who have departed with the sign of faith and sleep the sleep of peace. We beseech Thee, O Lord and Saviour, that, as in Thy mercy to them Thou becamest man, so now Thou wouldst hasten the time, and admit them to Thy presence above. Remember, O Lord, that they are Thy creatures, not made by strange gods, but by Thee, the only Living and True God; for there is no other God but Thou, and none that can equal Thy works. Let their souls rejoice in Thy light, and impute not to them their former iniquities, which they committed through the violence of passion, or the corrupt habits of their fallen nature. For, although they have sinned, yet they always firmly believed in the Father, Son, and Holy Ghost; and before they died, they reconciled themselves to Thee by true contrition and the Sacraments of Thy Church.

O Gracious Lord, we beseech Thee, remember not against them the sins of their youth and their ignorances; but according to Thy great mercy, be mindful of them in Thy heavenly glory. May the heavens be opened to them, and the Angels rejoice

with them. May the Archangel St. Michael conduct them to Thee. May Thy holy Angels come forth to meet them, and carry them to the city of the heavenly Jerusalem. May St. Peter, to whom Thou gavest the keys of the kingdom of heaven, receive them. May St. Paul, the vessel of election, stand by them. May St. John, the beloved disciple, who had the revelation of the secrets of heaven, intercede for them. May all the Holy Apostles, who received from Thee the power of binding and loosing, pray for them. May all the Saints and elect of God, who in this world suffered torments for Thy Name, befriend them; that, being freed from the prison beneath, they may be admitted into the glories of that kingdom, where with the Father and the Holy Ghost Thou livest and reignest one God, world without end.

Come to their assistance, all ye Saints of God; gain for them deliverance from their place of punishment; meet them, all ye Angels; receive these holy souls, and present them before the Lord. Eternal rest give to them, O Lord. And may perpetual light shine on them.

May they rest in peace. Amen.

"ANIMA CHRISTI."[1]

(*Translated.*)

Soul of Christ, be my sanctification;
Body of Christ, be my salvation;
Blood of Christ, fill all my veins;
Water of Christ's side, wash out my stains;
Passion of Christ, my comfort be;
O good Jesu, listen to me;
In thy wounds I fain would hide,
Ne'er to be parted from Thy side;
Guard me, should the foe assail me;
Call me when my life shall fail me;
Bid me come to Thee above,
With Thy saints to sing Thy love,
World without end. Amen.

[1] Translated about 1854.

A TRIDUO TO ST. JOSEPH.

First day.

CONSIDER THE GLORIOUS TITLES OF ST. JOSEPH.

He was the true and worthy Spouse of Mary, supplying in a visible manner the place of Mary's Invisible Spouse, the Holy Ghost. He was a virgin, and his virginity was the faithful mirror of the virginity of Mary. He was the Cherub, placed to guard the new terrestrial Paradise from the intrusion of every foe.

℣. Blessed be the name of Joseph.
℟. Henceforth and for ever. Amen.

LET US PRAY.

God, who in Thine ineffable Providence didst vouchsafe to choose Blessed Joseph to be the husband of Thy most holy Mother, grant, we beseech Thee, that we may be made worthy to receive him for our intercessor in heaven, whom on earth we venerate as our holy Protector: who livest and reignest world without end. Amen.

(*Vide the Raccolta.*)

Second day.

CONSIDER THE GLORIOUS TITLES OF ST. JOSEPH.

His was the title of father of the Son of God, because he was the Spouse of Mary, ever Virgin. He was our Lord's father, because Jesus ever yielded to him the obedience of a son. He was our Lord's father, because to him were entrusted, and by him were faithfully fulfilled, the duties of a father, in protecting Him, giving Him a home, sustaining and rearing Him, and providing him with a trade.

℣. Blessed be the name of Joseph.
℟. Henceforth and for ever. Amen.

LET US PRAY.

God, who in Thine ineffable Providence didst vouchsafe, etc.

Third day.

CONSIDER THE GLORIOUS TITLES OF ST. JOSEPH.

He is Holy Joseph, because according to the opinion of a great number of doctors, he, as well as St. John Baptist, was sanctified even before he was born. He is Holy Joseph, because his office, of being spouse and protector of Mary, specially demanded sanctity. He is Holy Joseph, because no other Saint but he lived in such and so long intimacy and familiarity with the source of all holiness, Jesus, God incarnate, and Mary, the holiest of creatures.

℣. Blessed be the name of Joseph.
℟. Henceforth and for ever. Amen.

LET US PRAY.

God, who in Thine ineffable Providence didst vouchsafe, etc.

A SHORT ROAD TO PERFECTION.

It is the saying of holy men that, if we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well. A short road to perfection—short, not because easy, but because pertinent and intelligible. There are no short ways to perfection, but there are sure ones.

I think this is an instruction which may be of great practical use to persons like ourselves. It is easy to have vague ideas what perfection is, which serve well enough to talk about, when we do not intend to aim at it; but as soon as a person really desires and sets about seeking it himself, he is dissatisfied with anything but what is tangible and clear, and constitutes some sort of direction towards the practice of it.

We must bear in mind what is meant by perfection. It does not mean any extraordinary service, anything out of the way, or especially heroic—not all have the opportunity of heroic acts, of sufferings—but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound—we mean the opposite to imperfect. As we know well what *im*perfection in religious service means, we know by the contrast what is meant by perfection.

He, then, is perfect who does the work of the day perfectly, and we need not go beyond this to seek for perfection. You need not go out of the *round* of the day.

I insist on this because I think it will simplify our views, and fix our exertions on a definite aim. If you ask me what you are to do in order to be perfect, I say, first—Do not lie in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the Rosary well; be recollected; keep out bad thoughts; make your evening meditation well; examine yourself daily; go to bed in good time, and you are already perfect.

PRAYER FOR THE LIGHT OF TRUTH.

I should like an inquirer to say continually,

O MY God, I confess that *Thou canst* enlighten my darkness. I confess that Thou *alone* canst. I *wish* my darkness to be enlightened. I do not know whether Thou wilt: but that Thou canst and that I wish, are sufficient reasons for me to *ask*, what Thou at least hast not forbidden my asking. I hereby promise that by Thy grace which I am asking, I will embrace whatever I at length feel certain is the truth, if ever I come to be certain. And by Thy grace I will guard against all self-deceit which may lead me to take what nature would have, rather than what reason approves.

PRAYER FOR A HAPPY DEATH.

Oh, my Lord and Saviour, support me in that hour in the strong arms of Thy Sacraments, and by the fresh fragrance of Thy consolations. Let the absolving words be said over me, and the holy oil sign and seal me, and Thy own Body be my food, and Thy Blood my sprinkling; and let my sweet Mother, Mary, breathe on me, and my Angel whisper peace to me, and my glorious Saints . . . smile upon me: that in them all, and through them all, I may receive the gift of perseverance, and die, as I desire to live, in Thy faith, in Thy Church, in Thy service, and in Thy love. Amen.

THE ABERDEEN UNIVERSITY PRESS LIMITED

John Vasey
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Mr J. Bary
Mary Duggan

born Nov 15
bapt Nov 29
born. Dornoch
B. F Sullivan

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